THERAN MEN

PACIFIC LUTHERAN
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MAY, 1958

Jewish Counter-Evangelism

Mr. and Mrs. Christian invited into their house the two strangers who had rung the doorbell. One of the visitors spoke:

"We're from the Jewish synagogue on Third Street. This is our evangelism week. We're calling upon all non-Jewish neighbors to talk with them about Judaism. We believe there is only one God|. . . "

Mr. and Mrs. Christian looked at each other in amazement. This was utterly unexpected, especially in view of their own church's plans to reach out after the Jewish people in the community. But that is what can happen if certain Jewish ideas are put into practice in the future.

About a year ago there appeared a magazine article which stated that Judaism has all the necessary elements to make it the universal religion of mankind. The author saw no reason why all people sho not embrace Judaism.

In a more recent article, reviewed by **Time** magazine, the author, Dr. Robert Gor professor of Bible at Manhattan's Jewish Theological Seminary, was quoted: "It sho be remembered that no Christian sect has ever formally surrendered the goal of conv ing the Jews to Christianity. There is a grave question as to how these churches w react if Jews were to begin to convert Christians to Judaism."

The reviewer of the article said: "To explore these problems, Gordis proposes a ference of all Jewish national organizations, lay and rabbinic. Before such a Semitic sum meeting, Gordis would lay a two-pronged program. Prong No. 1: a pilot mission to Ja which 'would not encounter the difficulties that might arise in a country in which C tianity is dominant.' Prong No. 2: information centers on Judaism throughout the U Plans are already under way for such a center in Manhattan, to be run by the New Board of Rabbis. The center, says Gordis, will 'make available to all who knock at door the guidance of the Jewish tradition in solving whatever problems confront th Eventually, Gordis believes, Jewry may again take up 'the challenge of the propl injunction' to be 'a light to the nations.' "

(**The Christian Century** thinks the Christian fundamentalists are responsible fo counter-evangelism trend: "The fact that the churches and ministers of New York alld the world to believe that the fundamentalist version of Christianity [the Billy Gra crusade] was a true representation of the gospel has given ground for the cynics and secularists to do some counter-evangelizing of their own.")

The basis on which the Jews expect to be a "light to the nations" is explained Dr. Gordis: He pays high tribute to the "sincerity and idealism" of Christian leaders not to their 2000-year record of "wars, bigotry, tyranny and persecution." He bel the world needs Judaism's emphasis upon family life, internationalism, unity of realistic but hopeful view of the nature of man, de-emphasis of miracle and dogma, Judaism's optimistic view, rooted in the prophets, of human history culminating in Messianic age."

What can Christians say to all that?

(continued on page 28)

LUTHERAN MEN

The Magazine for Church Men

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Cover Photo

Philip Schaff said, "To Luther belongs the extraordinary merit of having given to the rman people in their own tongue the Bible, the Catechism, and the hymn book, so that d might speak directly to them in his Word, and that they might directly answer him song." Nobody has ever been able to estimate fully the important part music and singing ıyed in promoting the Reformation. It is hoped that the new **Service Book and Hymnal** the Lutheran Church will contribute toward the strength and the unity of the "singing urch" of the Reformation.

On the front cover three Lutheran leaders blend their voices in singing a selection m the new **Service Book and Hymnal** at ceremonies welcoming the publication in Min- ıpolis, Minn. Left to right are: Dr. L. N. Field, a professor at Luther Theological Seminary, Paul, and a member of the commission which produced the hymnal; Dr. Fredrik A. ıiotz, Minneapolis, president of the Evangelical Lutheran Church; and Leland Sateren, ector of the Augsburg College Choir, of Minneapolis.

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Juvenile Delinquency as a Family Responsibility

by Louis J. Lefkowitz

There is no easy solution to the juvenile delinquency problem. Many factors contribute to delinquency—neglect of parents, a broken home, unsound background, poor living conditions, economic deprivation and mental disturbance. No single focused approach will solve the problem. It must be attacked on all levels—by the parents, by the police, by the boys' clubs and settlement houses, by the schools, by the social agencies, by the churches and synagogues and by the courts.

Basically, the seeds of juvenile delinquency are found in the home. It is when other deficiencies—financial, social and mental—are combined with family inadequacies that juvenile delinquency most frequently results. A recent report shows that a substantial number of delinquents felt that their fathers were unfriendly and their mothers were indifferent to their welfare.

It is not necessarily the impoverished home that produces the delinquent. The children of the poor have often become our most distinguishe citizens. It is more likely to be famil and not financial deprivation tha causes delinquency.

A child does not want his fathe and mother to be an instrument o fear or punishment. He wants a pa ent who will provide authoritativ guidance and at the same time, lov and understanding. A breakdown this parental responsibility all to often leaves the youngster confuse and easy prey to delinquency.

I am a father and know how im portant is the role of a parent. Ma parents do not spend enough tim with their children. Some are to busy socially—some too busy wi work or business and many are ev indifferent. A child needs to ha the security of knowing that h father and mother are accessible him, that they want to know whe he has been, what he is doing a with whom; that they encoura him to bring his friends home a to make his home a center of acti ties; that they provide him w guidelines for growth by inculcat principals of morals and religion

Mr. Lefkowitz, New York, is the Attorney General of the State of New York.

National Family Week

May 4 through 11 is National Family Week. This week is intended to rekindle the church's interest in families—in the areas of worship, recreation and education. The special week also provides an excellent occasion for families to consider themselves before God, take stock of their unique situations, do some confessing, forgiving, and then a lot of rededicating.

Admittedly, circumstances do not ways permit this. The parents who e in a crowded tenement find it fficult to encourage their child to ing his friends there. The working dow often has little time to spend th her child. Frequently, too, the rents of the delinquent child are emselves the delinquent and neg- ted children of the past generation; ver having had a good family life emselves, they do not know how to ovide one for their children.

I believe most parents want to do at is right for their children. When y fail, they do not need a lecture punishment, but, rather, a re- ucation in parenthood. They need help of the community. Parents st be persuaded to fulfill their ponsibility. This can be done by ling on our spiritual leaders, teach- and parent groups to assume the ponsibility of educating the par- ents to accept such responsibility and to discharge it.

Where the family is inadequate, society must step in not to replace the family, but to strengthen it. Families in need of aid must be able to look to the resources of the community for help. The social worker, the doctor, the psychiatrist, the spiritual leader, the teacher and the law enforcement officer must all cooperate to strengthen the fabric of the feeble family. It is the duty of the community to provide adequate and diversified services to fulfill family needs.

A stronger family is the best protection against delinquency. Family discipline—not punishment but an ordered way of life; family affection —not easy sentimentality but understanding and love, and, above all, family cohesiveness are indispensable to a happy and wholesome childhood.

Parable

Once there was a pastor with two men in his congregation. He said to himself, "God given me these two men to win more men." So he started a Men's Fellowship—with two men. The pastor and the two men met at lunch and covenanted to win two more to Christ. Now they have a church full of men.

Once there was a pastor with five men in his congregation. He said to himself. "If ad more men, I could do **big** things . . . have a big Men's Fellowship . . . but with this dful? . . . no use!" Now that church has no men.

(From **Team,** a publication of the Department of Men's Fellowship of the Assemblies God.)

Ecumenical Aspects of World Lutheranism

by HANNS LILJE

Lutheran Bishop of Hannover, Germany

IT IS A SPECTACULAR fact that the largest and most representative meeting of Lutherans of all parts of the world convened last summer in the United States. That was the first time a world conclave of Lutherans was held on American soil. The largest single body of world Protestantism was represented by official delegates and visitors, and thousands of American visitors who made it the most representative gathering of world Lutheranism held so far.

It may be well to remember those large and significant gatherings of the ancient church which we call "Ecumenical Councils." They gave expression to the common faith and thought of early Christianity. The lasting effect and far-reaching influence of those ancient meetings of Christian representatives were largely due to the fact that they united in a concentrated effort to rethink the Christian message for their days. It was only after hard struggle with the spiritual and intellectual forces of their time that they reached their results. But since they did not shrink from being checked and challenge by the doubts and criticisms of the contemporaries, their answers prov to be "fire proof."

The modern councils of world L theranism require the same sort intellectual and spiritual courage dealing with the tremendous pro lems of our generation. Skepticis as the result of modern scienti methods, on the one hand, and, the other hand, fear, as the result that universal threat to human istence, will make it imperative t the churches face the real troub of our time and are ready to reth their Christian message.

Christianity throughout the wo is fully aware of these problems. T churches repeatedly raised their vo concerning these issues, especia by that instrument they forged si the last war, the World Council Churches. The large world gat ings at Amsterdam, Holland, in 19 and Evanston, Ill., in 1954, have tempted to say what Christians say in common in view of the p ent world situation. They have

vith wide-spread public attention nd they succeeded in influencing Christian thought to a large extent.

NOW THIS PRESENTS us with a specific problem. What are the relationships between these large ecumenical movements and the Third Assembly f the Lutheran World Federation? Did not the fact that Lutherans met eparately make for weakening Christian world unity instead of strengthning it? Is it not entirely out of lace to think in terms of a separate enomination while the world situaion of today seems to call for the ost determined will for unity?

There is a definite and clear anwer to those questions.

In the first place, Lutherans are ware of the need for world-wide nity of the Christian churches roughout the world. They are not nly in sympathy with this idea, but ey have cooperated in the work of e World Council of Churches in nrestricted loyalty. One of the key sitions of the World Council of nurches, the chairmanship of the ntral Committee, its governing dy, is occupied by one of the leadg Lutherans of our day, Dr. Frank Clark Fry. This fact symbolizes itself the Lutheran loyalty toward ecumenical movement.

Moreover, the desire for unity is e of the essential elements of the theran faith. Lutherans try to fol- as loyally as possible the prayer our Lord: "that they all may be ."

No denomination could claim to Christian if it would disregard s clearly expressed desire of our d. The fact that our Lord prayed thus in his last prayer has more meaning for the church than any consideration of expediency or efficiency.

But there is one particular element in Lutheran teaching which makes this aspect even more conspicuous. The classical Lutheran Confessions, especially the Augsburg Confession of 1530, emphasize the fact that all ceremonials, rituals and questions of church polity have to be subordinated to the only real distinguishing mark of a genuine Christian Church, namely, whether Christ is present in the preaching of the Word and in the Sacraments.

The presence of Christ is the only essential characteristic of a Christian Church. Where this is to be found there is the church. Nothing more is needed to have a real church. No other point of orientation is valid if we seek real unity. Since this is the essence of the Lutheran faith, its genuine ecumenicity cannot be questioned.

There is, however, one reason why the Lutheran Church does not try

May Calendar

World Lutheranism Month

May 2-3 at Portland, Ore., the biennial meeting of Pacific Northwest Region of Lutheran Welfare Conference.

May 4, Lutheran World Action Sunday.

May 4-11, National Family Week.

May 8-9, at Fresno, Calif., biennial meeting of California Region of Lutheran Welfare Conference.

May 15, Ascension Day.

May 15-16, at Minneapolis, Minn., meeting of Joint Union Committee of Evangelical Lutheran Church, American Lutheran Church, and United Evangelical Lutheran Church.

May 19, Victoria Day, Canada.

May 25, Whitsunday.

May 30, Memorial Day.

to efface itself in order to be ecumenical. This can be best demonstrated by referring to the three stages through which the ecumenical movement has passed during last decades.

ALL THE CHURCHES which joined in the World Conference of Stockholm, Sweden, 1925, were united by an immediate joy of coming together which was not based upon reflection but upon a simple impulse of the faith.

In the later development, however, the churches discovered that their encounter demanded a careful and thorough study of their actual differences if they wanted to achieve a higher degree of unity. So, paradoxically, the ecumenical movement itself brought a fresh stimulus to the theological studies of the respective denominations. The different conceptions of the church and nature of unity, the ministry, the sacraments, the place of church order, had to be carefully investigated so that we might better understand "the differences in our unity and the unity in our differences" to borrow the famous phrase of the Amsterdam World Conference.

This is the reason why confessional and denominational consideration have a legitimate place in the ecumenical movements of our days.

WE HAVE JUST entered the third stage of ecumenicity and its real goal lies still ahead of us. We will have to find out more clearly what form of expressing our unity we can find in our days. But the only loyal contribution of a particular denomination toward this common aim is the attempt to represent within its denominational framework as clearly and purely as possible the One Holy Apostolic Catholic Church of our creed.

We do not yet know whether the grace of God and the power of the Holy Spirit will use the world-wide Assembly in Minneapolis as an instrument to vitalize the Lutheran Church. But if this happens it will be an immediate contribution to the Christian vitality of the Church Universal.

●

Broadcast the Good News

United Lutheran Church Men are working with the ULCA Department of Press, Radio and Television to expand the radio and television ministry of our church, according to a letter by J. H. Oetgen, ULCM director of evangelism. He asks men's groups and pastors to approach their local radio stations now, before they complete their summer schedule, to request them to broadcast the United Lutheran Series of the Protestant Hour, which begins June 22. There is no cost either to the congregation or the radio station to carry the broadcasts as a public service. If the radio station agrees, write the Department of Press, Radio and Television, 231 Madison Ave., New York 16, N. Y., to complete the necessary arrangements.

Christian Race Relations – Some First Principles

by F. Eppling Reinartz

Part 1

The Church and Social Action

The crucial nature of the issues confronting us in this School on Race Relations hardly needs underscoring. Along with disarmament, foreign aid, East-West and Soviet-free nations relations, and the rise of the non- Christian world religions, the issues before us are pivotal. Human relations, conditioned by race and color, are in the very vortex of our contemporaneous whirlwind.

Let me plead that, important as they are, the problems growing out of racial differences be not blown up out of all proportion. From Catalina Island to Cape Cod, and from the wastes of the Arctic to Yucatan, there has recently been much playing on our emotions. Some interests have found it profitable to do so. We ought not allow to be magnified beyond reality in North America what has to do with the relationships of *all* the races everywhere. The issues are naturally charged with emotion. But among informed churchmen motion can, and in this relationship must, be kept under sure control.

The obligation of the church in general, and of the Evangelical Lutheran Church in particular, and especially of The United Lutheran Church in America (because our church is in the van of those developing Christian social relations in North America) is to take solemn and informed initiatives.

It is disquieting to see the church, the church of the emancipating Christ, named incidentally—almost as an afterthought, in catalogues listing education, labor unions, sports, civic organizations, mass communication media, the theater, music, population mobility—as the chief North American agencies promoting understanding and interaction among the races on our continent.

I believe we were all favorably impressed by the preliminary announcement of this school which stated that the implications of what we are to say and conclude here are relevant to every department of our church's life, to every cause that The United Lutheran Church in America espouses.

What could be more direct than the relationships of our findings here to vacation Bible schools, weekday schools of religious education, to say nothing of the schools of the church conducted on the Lord's Day. The

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Dr. Reinartz is secretary of the United Lutheran Church in America. This is the first of a series of four articles adapted from the address Dr. Reinartz made at the opening of the School on Race Relations held under the auspices of the Board of Social Missions at Ottenberg College, on June 24-28, 1957.

conclusions of this school have serious implications for stewardship, because the call of God is to use the resources of every kind put at our disposal for the blessing and benefit of the whole of our human creaturehood. That offering has no great blessing on it which is selfishly restrained and circumscribed in its purpose. And one needs only to mention world missions to awaken the awareness of how elemental to its operation our considerations here are.

AT THE ALL-ASIA Christian Missions Conference in Prapat, Sumatra, they said: See here now, the West has long enough told us exactly where it and we should thrust in the sickle, how deeply we should go into the field, and how long we should stay there. As rapidly as we can reverse that, we mean to do so. *We* will take the initiative in the future. *We* will bid you come to help us where and when our need is discerned. *We* will bid you stay so long as you serve with us to meet our Christian needs. This means that an important reversal, largely on the basis of racial and national consciousness, is taking place in East Asia. The statement of this new policy may sound a bit unbrotherly in some of its overtones. But this echoes the unbrotherliness with which many of our missionary invasions and our setting up of beachheads in their nations were accompanied.

And *national* missions! Racial relations are the bread and butter of most home missionaries. They meet this school's problems in West Day-

"We have a duty to be good Samarit

ton, South Chicago, and North M
hattan.

And the deaconesses! Their c
in America grew out of the lov
the heart of William Alfred Pa
vant for Christ and people. If
read his biography by Dr. Ge
Gerberding you will repeatedly
reverberations of what gets one
paragraph's treatment: "The In
able Negro." The compassion of
noble man went out to his d
skinned brother. As Passavant
pital deaconesses in Pittsburgh
themselves almost totally now
minister to Negroes, they couldn
more actively in the tradition of
man whose name the hospital b

In Christian higher education, t
relationships are under daily tes

WE ARE ESPECIALLY thankful
the leadership of the Board of S
Missions in this area of social ac
That is not just an incidental su
sentence. That is said out of
depths of my own heart, and, I k
of your hearts also. This agenc
true to its charter as it help

eep the tension between what *is* and hat, in the light of Christ's teach-ng and by his empowerment, *ought* o *be* the nature of racial relations. Voe betide this board's Department f Social Action if and when all men peak well of it. (Of course, it does ot need to take offensives just to e offensive.)

Churchmen are frequently told, hen they seek to set at liberty the ppressed in our day, to mind their wn business. Now there is one raight answer to that angry demand, ie welfare of people *is* our business. Ve were put into it long ago by our ord, and we can't close up shop ithout betraying him. We mean to ay in it even though it brings on s malice and condemnation of the nd our Lord himself received when e placed a ready humanity and a ontaneous helpfulness to persons ead of the demands of social and ligious conventions.

The church is commissioned to go to the realms of industrial injus-e, oppression, or discrimination account of color or race, creed nationality, and exploitation of ople where and whenever it occurs. o generation has had a more sol-n lesson at this point than has our vn. Nazi Germany gave us that les-n. The church dare not be silent en cruel injustices fall upon our mankind. The churches *are* about their Father's business in the long fight aganst human slavery, child labor, industrial oppression, war and commercialized vice in every form.

Yes, we have a duty to be good Samaritans. The church of the just and compassionate Lord Jesus Christ must be the greatest champion of human rights.

AFTER THIS introduction, let us state a few cardinal principles. Selecting them has required rather serious sifting. I dare to believe that these principles form a kind of foundation of Christian race relations. These principles stand! I was led back to them again and again by the uncertainty that kept haunting my mind as other approaches suggested themselves.

I stood last evening with two commercial artists, a newsman, and two other ministers. And as I heard those men express, concerning their community, the complexity and the interpenetration of, and the feelings of total frustration stimulated by, the problems they confront day after day in race relations, I was surer than ever that it wasn't within my competence to draw broad generalizations from many narrow particulars. So I must content myself, and ask you to be content with the assertion of a few standing principles.

(to be continued)

Worship Discussion Folder

Suggested for discussion purposes in men's groups and Bible classes is a recently published folder, "The Real Meaning of Public Worship," written by Dr. W. H. Greever, former ULCA secretary. You can obtain copies at 2c each by writing to Dr. W. H. Greever, 816 Wildwood Ave., Columbia 3, S. C.

The Topic for June

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

Why Have a Men's Auxiliary, Anyhow?

by Joseph B. Mohr

"It is almost fatal," wrote Dr. Hanns Lilje, "if you discover that in your life there is no specific service to which the Lord may have called you."

That statement can be a starting point in our thinking about the need for a men's auxiliary. When we ask, "Why have a men's auxiliary of the church?" we must also ask what the mission of the men of the church is.

Principle of Vocation

The above quotation by Dr. Lilje appeared in the April, 1957, issue of *Bond*. In the article he continued to this effect:

On the first Easter morning on the shore of lake Tiberias the small number of disciples had finished their breakfast with their Lord, and Jesus singled out Simon Peter for a private interview. Jesus asked Peter three times, "Lovest thou me?" Pet knew why Jesus asked that questi three times, for he had denied l Lord three times.

Each time Jesus asked, "Lov thou me?" he added a commar "Feed my lambs." "Feed my shee Assigning to Peter a task, Jesus ma it unmistakably clear that he h received him back into the fell ship of the disciples. The new cc mission was the surest and sa guarantee that the forgiveness Peter's sin was complete.

"The same law applies to our c Christian life," continued Dr. Li "If you want to be sure that live in the state of grace, you j have to consider whether the L wants your service or not . . . If really don't know, then you h every reason to be uncertain a your Christianity. For if the L 'forgave all your iniquity and he all your diseases,' you will find y self in a position where his cl upon your active allegiance is c pletely plain. And if, on the o hand, a person lives that sort of in which there are a lot of Chris words, but no real vocation to a

Topic Aims

1. To guide the men to understand and act upon the implications of Christian vocation for their churchmen's organization.

2. To get the men involved in action projects of service to the church. The relationship of the auxiliary to the congregation and to the church-at-large, with the special opportunities for service that this provides, should be pointed up.

rvice, then that person may well k herself or himself whether he or e has reached that fullness of e and faith which the risen Lord ants."

If we have any doubts about the ed for men's auxiliaries, we should op here and seek carefully to dis- ver precisely what the Lord wants to do. Once we know what we ould do, we can then go a step rther and ask ourselves how the sk can be accomplished in the best ssible way.

(*At this point the topic leader can ll for a report from an individual a small committee assigned in ad- nce to study what the task of the urch is. What does Christ expect your congregation in your com- unity? Think not only in general ms of stewardship and evangelism, t in specific ways your church can ve among boys, the aged, the un- urched, and the community in neral. Think also in terms of what n's auxiliaries have actually done, pointed out near the end of this pic.*)

Getting the Work Done

Why have a men's auxiliary, any- w? Isn't the general congregation- set-up sufficient? Each congrega- n has a church council and stand- committees. And of course the stor is expected to be on the job all times. Isn't that enough?

Jesus never spoke about organiza- ns within organizations. Of course did not. In his time the church l not yet grown up. In fact, we hardly call the pre-Resurrection up of loosely knit disciples a urch. The church as we know it

Five-Second Quiz

Which pastor has a good men's auxiliary?

today is a post-Pentecost product.

The post-Pentecost church discovered quickly that the expanding work of the Kingdom of God could not be handled effectively without "help" from laymen. We read that "the twelve called the multitude of the disciples unto them, and said, 'It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.' "

What strides the church has taken since that day! Those men could never have visualized our present boards of foreign missions, home missions, education, and social missions, our synods and national councils and world federations, our institutions of learning, our present national auxiliaries of men, women, and youth. All that is an inevitable result of expansion and growth.

It is impossible to imagine how the world-wide work of the Lord could be done without the present church organization, with its boards and agencies and institutions. And it is likewise almost impossible to imagine how a local congregation

(continued on page 25)

News and Views from Headquarter

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y.

Some Progress

More than two years have elapsed since the present executive secretar began his service with United Lutheran Church Men. In this period the has been some progress. Offices have been establshed in the Lutheran Chur House in New York. A new constitution and by-laws have been adopted a approved by the church. Three significant changes were introduced in t new constitution, (a) a new name, (b) membership on state synodical bas (c) financing on an apportionment system. In this period one new synodic unit was organized in Ohio. Interest is evident in four others—Northwe Pacific Southwest, Wartburg, and Kentucky-Tennessee.

During this period it was essential that most of our materials be r printed. Many men have told us that they have appreciated the new and more attractively printed materials. Our magazine, LUTHERAN MEN has been improved, both in appearance and content. We have increased our lines of communication to:

a. congregational men's groups
b. conference and synodical ULCM leaders
c. pastors
d. presidents of synods
e. boards and agencies of the Church

Just recently we have completed the first series of ULCM Leader's Training Guides. These guides have been prepared to help the officers and committee chairmen in the congregational men's group to do their work more effectively. It is hoped that synodical and conference ULCM groups will hold training sessions so that the congregational leadership will be strengthened.

The men have given more throu membership contributions than any previous period. They have a proved larger individual financ commitments. The financial con tion of ULCM is good—but only I cause we maintain the status quo staff wise. In fact we employ few persons in New York than we c in Bethlehem, because in New Yo we do not do our own bookkeepi duplicating, or mailing.

Our contacts in the field ha been increased substantially. We ha had representation at all of the syn ical ULCM conventions with few any exceptions. Specal attention h been given in areas where we not have organized synodical UL groups. Recently we have star meeting with synodical execut committees. Our 1957 convent doubled the registration of the m ing held in 1956.

The church has continued its financial support, for which United Lutheran Church Men is most grateful. During 1958 we shall receive $9,000, and in 1959 the amount will be 6,000. These monies are contributed by the executive board from its funds. This financial help has largely been instrumental in making it possible to accomplish much of the above. The boards and agencies of the church have been most helpful. Especially must we mention the Department of Evangelism of the Board of Social Missions which has assisted us so much in the preparation, presentation and promotion of our Ding's Men Crusade.

A Searching Look

From the above you might think that we were well "on the way." We wish that we might report important strides in the men's auxiliary of our church. While there may be a greater awareness of, more interest in, and a wider acceptance of the men's auxiliary, the total enlisted remains about the same as in 1956. We have organized about two units a week, but at year's end we find that an equal number become inactive. Our failure to make significant gains has caused us to carefully analyze what we are doing in an effort to determine why the results have been so negligible. May we share some of our findings?

Men's Organizations

We have asked men belonging to secular organizations of men if their experiences are similar to ours. We are told that lodges, veterans groups, unions, etc., even though their memberships may be large, all have a very small response. We are told that normally it is a small nucleus that keeps the organization alive. The service or luncheon clubs having a selective membership, usually comprised of business and professional men, seem to be the only groups having a respectable response. From these we have borrowed some ideas and suggested them to congregational groups.

A Basic Structure

To maintain a minimum structure a certain basic administrative organization is essential. This includes:

a. an office

b. a minimum staff (in our case, one man)

c. certain services through materials and travel

d. contacts with boards and agencies

e. communication with constituency

These same services and contacts would be adequate for a constituency of 75,000—100,000 without a proportional increase over what it costs to provide them for 20,000. This means the smaller group makes a larger contribution to preserve the structure. Of course the answer is a larger constituency—but it hasn't responded.

Men Are Not Regimented

Peculiar to church *men*, at least in the ULCA, are the number of groups without "official" standing in the church and responsible to no one. This problem, to our knowledge, does not exist among our women or young people. In many places

throughout the church these groups exist evidently with the encouragement of pastors and lay *men*. Perhaps they came into being because the official men's auxiliary was not meeting the need of men. Or perhaps they got started because men will not accept a program just because it is the "official" men's program. Are we wrong in thinking that women and young people are more willing to accept the leadership of the church? Another contributory factor *may* be the growing number of "couples" or "Mr. and Mrs." groups in our church. It is not the desire of the Board of Parish Education or the consulting committee on LOYAL that these groups become a fourth auxiliary. We realize, though, that auxiliaries usually begin at the congregational level with no intention of becoming church-wide organized movements.

Official Character of Men's Auxiliary

The by-laws of the ULCA recognize officially the three auxiliaries. The church gives auxiliaries the privilege of advisory memberships on the boards of the church. There is laison between the president of the church and the auxiliaries. The church gives status and stature to the auxiliary at the ULCA level. Unfortunately this kind of relationship does not always exist at the level of synods. The model constitution for synods makes no reference to the 3 auxiliaries. We have appealed for a closer tie between the synod and the men's auxiliary, especially in synods where there was more than one staff person. It would seem that this is a weakness at the synodical level. The auxiliary has not been recognized too often as being "official" nor has the auxiliary itself been as closely allied to the synod as perhaps might be desirable.

Individual vs Group Response

We are told that we must strike a response in the individual man if our program is to be vital. Basically the services and contacts made by our auxiliary are to groups of men. The personalization of the cause is largely in the hands of others—conference or synodical leaders of ULCM. Could we rightfully say that one of the reasons for the success of LLM is that it gets at the individual man? This, plus the cause for which he is confronted certainly contribute to the excellent response. In our opinion this approach may also be the reason for the success of the Lutheran Laymen's League of the Lutheran Church—Missouri Synod. The appeal to an individual is different from that of the same man within a group situation. Yet, we are to serve the congregations of the church and in our case, the men's groups of the congregations.

Should They Be Alike?

Through the years the church has taken its men, women and young people and placed them in the same pattern of organization—the auxiliaries. This may have been adequate for another day; one wonders if it meets today's needs. In a day when the church's program is greatly advanced and men are being used in relatively new programs of evang

sm and stewardship, the old pat-rn of a monthly meeting needs be refully studied. The fact that we nd such a wide variety of meeting mes is indicative of a searching r a successful formula. (Sunday nd Saturday a.m. breakfasts, bi-onthly and quarterly, community-ide, dinner meetings)

Why Do We Come To You?

All of what has been said is not n attempt to justify the small in-eases of the past two years. Rather is an attempt to stimulate in you concern for the problems with hich we grapple. You can help us ost by being willing to do some inking about our men's auxiliary. ight we not wisely take a brief ok at some of the other men's or-nizations in the Protestant Church?

1. PRESBYTERIAN US (South-n). In this church, men's work is lated to the Adult Department of e Board of Parish Education. Holds nferences, not conventions and re-ives its total financial support from e church. The men contribute thing except as they contribute rough regular benevolences.

2. METHODIST CHURCH. Men's ork is under a Board of Lay Activ-es. Another responsibility of this ard is stewardship. The board re-ives a percentage of the benevo-nce budget each year. Men pay only $5 charter fee which is used to ovide them with free subscriptions men's magazine. They hold a tri-nial conference, not a convention.

3. SOUTHERN BAPTIST. Admin-ered by a brotherhood commission th total financial support coming om the church body. Sponsors a boys' organization within the church. Periodic conferences, non-legislative. Sale of materials profitable.

4. LUTHERAN CHURCH—MISSOURI SYNOD. Individual memberships, over 100,000 contributing an average of $3 each, annually. The church-wide group returns 20 per cent to their district (synod) groups. A service charge of $5 to $10 is levied against congregational groups for program materials. Quite autonomous from church.

5. PRESBYTERIAN USA (Northern). Receives funds from the church body, individuals and congregational groups. Hold regional conferences. The annual meetings are held at one of the regional conferences. Chief function of annual meeting is to elect officers and adopt budget.

6. EVANGELICAL LUTHERAN CHURCH. Holds biennial conventions or meetings. Elects its own officers. The church body pays the total administrative costs of the auxiliary. Men contribute nothing toward their program except through the benevolences. Maintains a staff of three men. Approximate budget, $50,000.

7. AUGUSTANA LUTHERAN CHURCH. Receives its support from offerings on Laymen's Sunday in October and an individual membership of $2.50 from each man. To the conference (synod) it returns 20 per cent of the membership collected. Holds biennial meetings.

Conclusion

The need for mobilizing the manpower of the ULCA still exists. It is my earnest conviction that there is a need for a dynamic, challenging

men's program in the congregation. A wide-awake men's group can be a real asset to the parish program. My conviction is not as strong that we have the correct formula for achieving the vital program we quire. Some of us are doing so hard thinking in this whole area. invite you to join us in finding way out of our current situation.

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C

My appeal for new ideas for the scouting page is meeting with gc response from scouters from all over the country. Charles A. Layh, a sco master from Dayton, Ohio, offers two good ideas.

He says that scouts are generally well behaved, but on occasion w run across lawns, make a lot of noise, and do other annoying acts wh frequently make some church members feel that scouting should not be part of the church. He suggests that we should help scouts to do so ma good deeds that they would counteract their undesirable acts. He furtl suggests that a list of all such good deeds be sent to the writer of this colu for publication. (a mighty good idea)

Mr. Layh also feels the need of a religious service for use particularly at overnight camps and other scout affairs. He has written an order of service which he uses. It is generally conducted by a Pro Deo et Patria boy. He believes that an official service should be prepared by the ULCA for use at scout affairs.

As of February 9, 1958, a total of 1,904 Pro Deo et Patria awards were granted to ULCA scouts. We are happy that so many scouts completed the requirements, but sorry that 5,853 did not, for there were 7,757 scouts who started. Entirely too many scouts fall by the wayside. Can anyone suggest a way to keep scouts on the job until they finish it? We would like to publish it the information of others.

We suggest one idea worth t ing. Present the "Handbook" to t scout in public, at a meeting of t men of the church, Sunday scho or other church service. Ask t pastor or scout official to expla the significance of the award at t time of presentation of the "Har book." A short but impressive ce mony can be made. This will dra tize the matter and the scout bound to take the work more se ously because he knows that eve body is waiting to hear about t completion of the requirements the award. The pastor might a nounce at least once in public

the church bulletin that certain med scouts have passed the half- ay mark and expect to complete e requirements of the award in a ort period of time. Attention might so be called to some notable items the scout's service record.

Applicants for the award might have definite services to perform so that all can see and recognize the value of the award. All this would help to keep the scout on the job. Will somebody try this plan and tell us how it works?

MAN TO MAN

LAWRENCE M. REESE

When Men Sing Together

One of the growing organizations the land is the Society for the eservation and Encouragement of rber Shop Singing in America. en all over the country are find- g how much satisfaction there is joining with friends and learning harmonize in beautiful music. ere's a chapter of this organiza- n in our city and their services e in demand constantly.

In our city, too, is an organization lled "Singing City," an excellent cal group made up of many na- nalities. Like the Barber Shop oup, Singing City is a crowd- aser, too, as the group entertains d inspires with music representing e various cultures of the world. As ese people sing, they are building od will and understanding through e medium of music.

Christians through the years have ed the language of music to speak th God and to each other. The h hymnbook of the Hebrews, the alms, is a marvelous collection of vine-human relationships borne on e wings of song. Music and the Judeo-Christian tradition have grown up together. Our hymns aod liturgies go back to the earliest days.

Soon every man in the Lutheran Church will hold in his hand for the first time the beautiful new *Service Book and Hymnal.* It's a thrill just to hold it and feel the centuries of history in its making. Here in one book is a collection of treasures representing thousands of years. Faithful Christians have given of their best in music, poetry, liturgy and prayer as they used talents and energies to worship their Lord in the finest possible way.

United by Worship

Just as Singing City unites people of many backgrounds, so our new *Service Book and Hymnal* unites people of different traditions. Every Sunday we shall be singing the music of Greeks and Romans, Swedes and Danes, Norwegians and English, French and Germans, and many others. In a common Faith in Christ, we shall learn many new and wonderful hymns and new liturgical chants. It's a thrill to be in the

church at this important moment in history when the hymnal appears! It's also a satisfaction to know how our new *Service Book and Hymnal* will unite us as Lutherans. Wherever we go, there will be a common hymnal. Eventually we shall feel completely at home as we visit or move our membership to a new Lutheran congregation, regardless of that congregation's synodical connection.

Our new hymnal will also help us to appreciate Christians of various backgrounds. We shall find beautiful new hymns — the products of Christians of other cultures. What a rich experience to learn new hymns and liturgies from the hearts and pens of other Christians and now join with them in worship of God.

Men Can Sing Too

It's obvious that congregational singing needs the rich addition of men's voices. Sometimes we men are hesitant to sing heartily. Maybe it goes back to the time when our adolescent voices "broke" and we were hesitant to sing out! But those days are over; it's time to sing!

Naturally God is interested in *why* we sing and not in *how* we sing. Maybe we do not have perfect pitch but that doesn't matter. What does matter is that hymns and liturgie become meaningful in individu hearts, and when they are meanin ful to us we join others in singin praises to God. Nothing is more di couraging at a church service tha half-hearted singing. Such a perform ance suggests half-hearted faith.

Some men may not be eager participate in hymns and liturgie because they are new—or seem ne Many of us prefer "the good o hymns." But that's a sign of o age—and static faith! Alert me should be eager for new experience especially if they help to develop ne insights into Christian faith and lif We remember that, as children, a hymns were new at first. Should w be less eager now to learn than whe we were younger? Actually our li continues to be rich only as we lea new experiences and share them wi others.

Meetings of ULCM are fine oppo tunities to use and discuss the ne Hymnal. Why not learn new hymn practice new liturgies? If men c get so much pleasure and satisfactio out of their barber shop singin Lutheran men can have a swell tim with their new *Service Book a Hymnal.*

●

Casting Stones

We Americans are guilty of a good many nasty sins—broken homes, widespre divorce, juvenile delinquency, a murder every forty minutes. The list is long, and we c so quick to condemn the "criminal tendencies" of other countries! That reveals a la of sincerity within the American heart; we place ourselves in the position of the wom who was asked why she had discharged her maid; the woman replied indignantly, "W I cought her stealing my Waldorf-Astoria towels!"

Louis H. Evans in **MAKE YOUR FAITH WO** (The Fleming H. Revell Company).

NORTH EAST WEST SOUTH

of Men and Their Activities

Mid-West

United Lutheran Church Men of the Indiana Northwest District met St. John's, North Liberty. The men were enthused over the fine results of e Indiana State ULCM unit's program for home missions. Paul Joers South Bend presided at the meeting. South Bend is the location of the LCM's 1959 convention. New ULCM units were organized in Grace, Wadsorth and East Union, Smithville Parish, of the Ohio Synod ULCM unit. hio ULCM united with the church-wide auxiliary at Pittsburgh. C. W. yers, scout executive of Chief Logan Council, has been appointed director f scouting for the Ohio ULCM. He has begun by securing a list of the Luheran-sponsored scout units in Ohio and the names of the Pro Deo et Patria inners in the synod.

Newsletters

More and more we note that synods nd conferences are producing newstters, bulletins, and other news meia. This is encouraging. Many are iling to use the synodical papers report their activities. Recently we ave received newsletters from Virnia, Ohio, Central Pennsylvania. A rofessionally prepared newsletter omes from the Rochester Conferice, New York and New England ynod. The Rochester Conference nnounces a spring rally at Concorla Lutheran Church, Rochester, on aturday, May 3. Speaker: the Rev enry E. Horn of Cambridge, Mass.

St. Paul's, Byram, is one of the w congregational newsletters which each our office. We expect there re others. The newsletter gives pubcity to coming events and to what happening among the men of the LCM group.

Miscellaneous

Philadelphia Conference of the Ministeriam of Pennsylvania announces its next clothing drive for Lutheran World Relief for Saturday, May 17. On the following Saturday the conference will hold a work day at the synod's camps. The spring Rally was held April 26 at Christ Lutheran Church, Oreland.

The Wartburg Synod organized its men at St. John's Lutheran Church in Baroda, Michigan, on April 13. Minnesota State Brotherhood met on April 15 to consider affiliation with the church-wide men's auxiliary.

Attention, Congregational ULCM Units!

It is *not* necessary for congregational units to send copies of their revised constitutions to the New York office of ULCM for approval.

Two Pro Deo et Patria Awards in Hickory, N. C., on Scout Sunday

Two explorer scouts of Troop 11, Holy Trinity Lutheran Church, Hickory, N. C., were presented the Pro Deo et Patria Award by Dr. Melvin S. Lange, pastor, at the morning service on Boy Scout Sunday.

The recipients were Eagle Scout George Prevette, 271 Third Ave., N. W., son of Mr. and Mrs. R. L. Bothwell, and Star Scout Carl Vernon Cline, III, 706 8th St., N. E., son of Mr. and Mrs. Vernon Cline. Scoutmaster Grady Deal presented the scouts their citations and the mothers pinned the awards on their sons' uniforms.

As part of the work in winning the awards, Scout Cline constructed a large illuminated map of the United States showing the locations of ULCA institutions, and Scout Prevette kept a scrapbook of news clippings of interest to Holy Trinity Church.

LWA

Of the 1958 LWA goal, $900,000 has been allocated to inter-church aid and service to refugees, $1,075,000 to world missions, $142,000 to Latin America and $30,000 to theological cooperation. These funds will be expended through the Lutheran World Federation, with an additional $137,300 devoted to the activities of the NLC's Division of LWF Affairs.

A grant of $360,000 to Lutheran World Relief will be used by that agency to cover the cost of processing and distributing used clothing contributed by American Lutherans, with another $200,000 going to LWR to underwrite the shipment of government surplus commodities overseas.

In addition, $355,000 will be used for spiritual services to men and women in the U. S. armed forces through the Council's Bureau of Service to Military Personnel and the Lutheran Service Commission, operated jointly by the NLC and the Lutheran Church—Missouri Synod.

Other grants from LWA will include $115,000 for cooperative work with other Protestant denominations and $22,300 for a ministry to temporary communities through the Council's Division of American Missions.

A Lutheran First

The first book translated into an American Indian dialect was Luther's Small Catechism done by the Rev. Johan Campanius, pastor of the Swedish-Finnish colony on the Delaware River, in 1646.

"I Was Thirsty, and Ye Gave Me Drink"

Lutheran Mobile Canteen Begins Work in Hong Kong

The Lutheran World Federation's Department of World Service placed a mobile canteen in operation in Hong Kong early in 1958, serving hot milk and a roll daily to nearly 1,500 needy children.

The truck was purchased from the Church of Scotland with funds given by the Oxford Famine Relief Society and was refurbished as a mobile canteen by LWF/WS, whose director is the Rev. K. L. Stumpf. The Lutheran Churches of Germany are paying salaries for a year of the three men needed to operate the project.

The mobile canteen makes seven stops each day, mostly in the government resettlement areas, and serves from 65 to more than 400 children at each stop. The foodstuffs are made available from U. S. government-donated surplus commodities shipped to Hong Kong by Lutheran World Relief.

Lutheran World Service also operated a permanent milk bar in front of its Kowloon distribution center which in January alone handed out more than 3,000 cups of milk to both children and adults.

In addition, LWS sponsors a food distribution program that reaches some 15,000 families or about 75,000 persons. Much of the cost is underwritten by funds from Lutheran World Action.

●

New Service Book and Hymnal

A first edition of 635,000 copies of the new *Service Book and Hymnal* of the Lutheran Church in America is a complete sell-out. Distribution of the 1,024-page volume began the week of March 17, with an initial delivery of 200,000, and 50,000 in each succeeding week until the supply is exhausted.

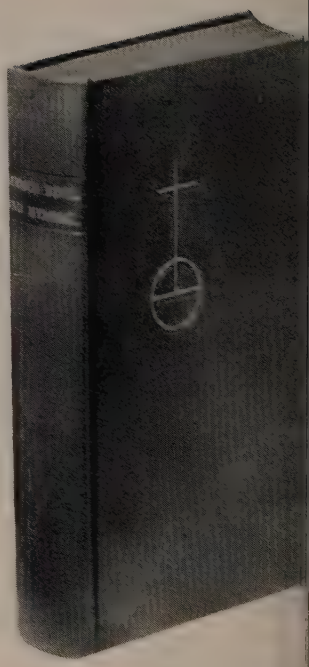
Containing liturgical changes, a host of new hymns and tunes and liturgical music which stresses the

speech rhythms of true chant, the book is expected to hasten the day when more than four million Lutherans in 11,000 congregations in the United States and Canada will be united in their forms of worship and their hymns.

The work of some thirty scholars representing eight Lutheran bodies of the National Lutheran Council. the volume has been in preparation for nearly thirteen years.

"'Ecumenical' is the word to describe the new *Service Book and Hymnal*." said Dr. E. E. Ryden, who served as secretary of the Joint Commission on the Hymnal. "The new hymnal contains the richest collection of Lutheran hymns ever published on this side of the Atlantic."

Chairman of the commission was Dr. Luther D. Reed, Philadelphia. outstanding liturgical authority, who observed his 85th birthday on March 21. The new hymnal has been his major interest since his retirement in 1945 as president of the Lutheran Theological Seminary in Philadelphia.



Service Book and Hymnal

An increasing number of
estant churches are maki
possible for shut-ins to
worship services by tele
wire direct to their homes
rishioners permanently una
attend church can still
tain their attendance reco
participation in services th
the specially installed com
cation system. A church
recently began providing
ins with such a system
John's Lutheran Church, R
ford, N. J. Shown listeni
Mrs. John Klemeyer of R
ford, first member of the
gregation to use the syste
—Religious News Service

Topic

(continued from page 13)

best awaken its manpower to
ve within the community without
ne form of coordinated activity.
A congregation without a men's
iliary has at least one group of
ut 15 men who comprise the
rch council. One of the tempta-
is besetting a church council is
t of imagining itself to be merely
"executive." They think and plan
direct the work of committees.
who does the work? Must the
tor bear the entire load? Are the
n of the church council actually
rying out their duties as outlined
the order for their installation?
they actually "assist the pastor
the care of the sick and needy,
he cultivation of harmony among
members, in the promotion of the
eral welfare of the congregation,
l in the furtherance of Christ's
gdom, at home and abroad"?
f the men of the church council
already carrying out their full
ponsibility in addition to holding
neeting once a month as a board
directors, those men are already,
effect, a men's auxiliary.

Men Organized to Serve

Perhaps we can better understand
y there ought to be a men's auxil-
y in every congregation if we look
r the beginning of one particular
n's auxiliary, the Brotherhood of
United Lutheran Church in Amer-
—now known as United Lutheran
urch Men.

*Where this topic is used in church
lies other than ULCA, it would
appropriate to investigate the be-
ginnings of men's auxiliaries in those
bodies. The ULCA Brotherhood is
mentioned here merely for purposes
of illustration.)*

From its very beginning the Brotherhood was "an organization for service." It was born in First English Lutheran Church of Louisville, Ky., and its father was the pastor of that church, the Rev. S. S. Waltz. Pastor Waltz used to gather about him the young men of his congregation twice a month to train them for service in the church. On October 22, 1894, he formed the Young Men's Lutheran Union. which underwent several changes in name as it grew up, until it became the Brotherhood of the United Lutheran Church in America.

Pastor Waltz and his small band of men had an organization which became a model or experimental group, from which a manual of organization and operation was derived for use throughout the entire United Lutheran Church in America.

Most important was the objectives of that organization—which ought to be the objectives of any men's auxiliary. The original group had only two aims in mind:

1. The rule of prayer
2. The rule of service

The group was primarily a congregational unit, and the meaning and purpose of United Lutheran Church Men today is still to be found upon the congregational level.

It has always been a principle of the Brotherhood that it owes its first loyalty to its own congregation, with the purpose of strengthening the en-

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needs the
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tire congregation. The mission of a men's auxiliary is to awaken the latent manpower, to educate and energize them through study and prayer, that they may go forth to serve. We should never assume that the men of a congregation clearly know what their mission is in relation to their congregation, or that they are eager to do something about it. An auxiliary is one way of letting them know what is to be done and of giving them the power to do something.

Relation to the Church

A men's auxiliary of a local congregation is related to a synodical and a national men's organization in much the same way a local gregation is tied to its synod national church body. The nati organization must depend upon synodical group to channel dow the congregation the purposes o auxiliary. The national auxilia merely an organization of syno units, and has no final control the synodical groups.

The task of the national auxilia to coordinate the work on all l and keep it in harmony with the tire program of the whole church men's auxiliary, on all levels, o to be merely a helping arm of church, and not a policy-ma body.

The president of one of our theran church bodies said this effect: The task of a men's auxil is to serve the local congregat It has also an obligation to the sy to offer its support where nee and it is not only an auxiliary the entire church but also of boards and agencies. He warned auxiliaries ought not try to be ecutives," to tell others what to but are responsible for doing work themselves.

Order NEW Pins Now!

United Lutheran Church Men's new pin is NOW ready. This pin is similar in design to the Brotherhood pin. Luther's Coat of Arms is the basic design. Gold plate in multi-color.

Price $1.25 each - 6 or more $1.00 each.

One color cuts for printing purposes now available in three sizes.

1/2" size $1.00 - 3/4" size $1.25 - 1" size $1.50 each

Order pins and cuts from

UNITED LUTHERAN CHURCH MEN
231 Madison Ave., New York 16

Initiative

Ve should not assume, however, the synodical and congregation-uxiliaries cannot take any initia- on their own. There are many gs auxiliaries can do beyond the nary tasks assigned to them by church.

ome of the projects a men's auxil- can do beyond their basic duty ld in themselves justify the exist- e of the group. Let us look at the jects some auxiliaries on the local l have actually undertaken.

hey have sponsored boys' groups, mmunity blood banks, summer va- on for poor children, community r-management relations commit- , clothing drives for overseas re- week-end retreats for men, father- -son banquets, preaching-teaching sions, community Reformation ices; provided help and guidance delinquent boys of the commu- ; taken advantage of radio and vision facilities for church pro- ion; showed interest in institu- s for children and the aged; paid full tuition for college students; ed support a seminary student; ght a wheel chair for an invalid he congregation; helped harvest ps of an ill farmer; paid hospital enses for a child; helped rebuild ouse and barn destroyed by fire.

Vhy have a men's auxiliary? There imply so much that can be done, can be done only through an anized effort, that a men's auxil- is a "must" where men have a vision, and feel called to serve r Lord and their fellow men.

Conscience Should it always be followed?
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★ Just Off The Press
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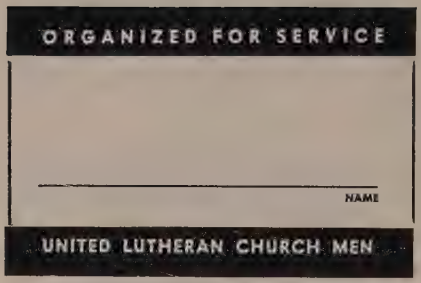
Importance of the Individual

Any men's auxiliary will fail to fulfill its purpose if it loses sight of the individual man in the parish.

Every congregation needs well-informed men who will assume leadership in the work of the church, men who will stand ready as a group to assist in the various programs of the church. Pastors need the assurance that they are not carrying the burden alone. Men need the association of other men of similar faith, receiving strength from working with other believers and doers of the word. None of us has reached the point where we can stop growing in grace.



Shown here is a picture of an Identification Badge available from United Lutheran Church Men headquarters in New York at $1.75 a dozen postpaid. It is a durable plastic badge which slides on coat pocket with name card inserted as illustrated above.

Above all, Christ wants men who are willing to serve.

A men's auxiliary can awaken latent manpower, educate and energize men, and raise up outstanding leaders in the work of the church on the local and national levels.

If the auxiliary helps strengthen the individual man in his faith and work, it has fulfilled its primary purpose. For men who are awake to their responsibilities will be the "salt of the earth" on all levels of the work of the Kingdom of God.

For Discussion

The leader should avoid being satisfied with merely reading the following questions to the group and then listening politely while some member says a few pious things. The questions should be used to stimulate a penetrating examination of the congregational men's organization. This is a time to look at the record of past work accomplished and to plan for the future. In that planning do not be satisfied with superficial thinking.

1. What is the purpose of men's organization? Is the purp adequate? Are we fulfilling the pose? What more should be do Where? How? When? Who?

2. What should we be doing help carry out the basic Chris program of our congregation?

3. How is our men's organiza assisting each individual membe respond to his personal Christian cation? What more might it do

●

Counter-Evangelism

(continued from page 2)

It is easy to assume from the ivory t that if the Jews had been in the saddle the past 2000 years the record would been infinitely better. Christians can assume that if they had been in the sa during Old Testament days, the record would have been infinitely better. The had their chance. Unfortunately it is im sible to turn back the clock and do his over, and so there is absolutely no way knowing whether affairs would have wo out differently if the leadership had different.

The past 2000 years are known as Christian era, to be sure; but this does mean that the era had no unchristian ments in it, or that Christians always the right thing. Christians are still a min on earth. It must also be remembered though a certain nation is called Chris the nation and the Christian Church are separate entities—different in purpose method. In the Old Testament that s distinction was not made. The nation the people of God, but even under that rangement there were apostasy and idol as the record shows.

(This must be pointed out to the c in Manhattan: Since the days of Solo in all his glory, the Jews have never ha so good as they do today in New Y where they stand second to nobody in he wealth, business, education and culture.)

Anybody who tries to convert ano person to his religion on the basis of personal virtue or the virtue of his pe starts from the wrong end of the God-r relationship. He ought to start with God would be blasphemous for a Christian to to anybody, "Believe in Christ because of

How to add $90 a month to your retirement income

hen you retire, an extra $90 a
h may mean the difference between
ping along, or living very comfort-

ost people do not realize how little
kes to increase their retirement in-
e with a Lutheran Brotherhood in-
nce plan.
r example, suppose you are 33 years
A Lutheran Brotherhod *Endowment*
policy for $10,000 would give you
onthly income of $91.20* for the
of your life.
et you get this policy for only $6.08
eek on an annual premium basis.
nd all this time, your family would
their future protected, too. If you
ld die, they would receive at least
000. This death benefit increases up
maximum of $14,480 at age 65.*
remiums waived in case of disability.
ou should become totally disabled
sickness or accident before the
of 60, Lutheran Brotherhood would
you a receipt instead of a premium
e. That is, you would retain the
insurance benefits without ever pay-
another premium. (Standard risks
)
ash reserve for emergencies. Like all
eran Brotherhood insurance plans,
Endowment at 65 policy is designed
hat you can borrow against the cash value in time of need. And at the end of 10 years for example, you could quit and receive a paid up policy for $4,260 which will mature at 65.

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virtue." Even Jesus could not persuade persons to believe in him on the basis personal record. And certainly no Chri will be persuaded to embrace Judaism r on the merits of the Jews.

Let us start with God. The Christia lieves that God in Christ reconciling the unto himself was just as much a m work of God as was the deliverance c Israelites in Egypt, and he believes tha in Christ is the mightiest work of all Christian says that Christ is the one must be decided for or against, not an e system or a practice of religion.

D. T. Niles, in his book **The Preac Task and the Stone of Stumbling,** wrot is not surprising that Professor Toynbee quotes the gospel, when he says tha believe that our own religion is the wa the truth.' That is just what we shoul believe. The way and the truth is Jesus C Christianity needs . . . to learn the less maintaining at the center of its own that gospel of grace which is the judg on all religions."

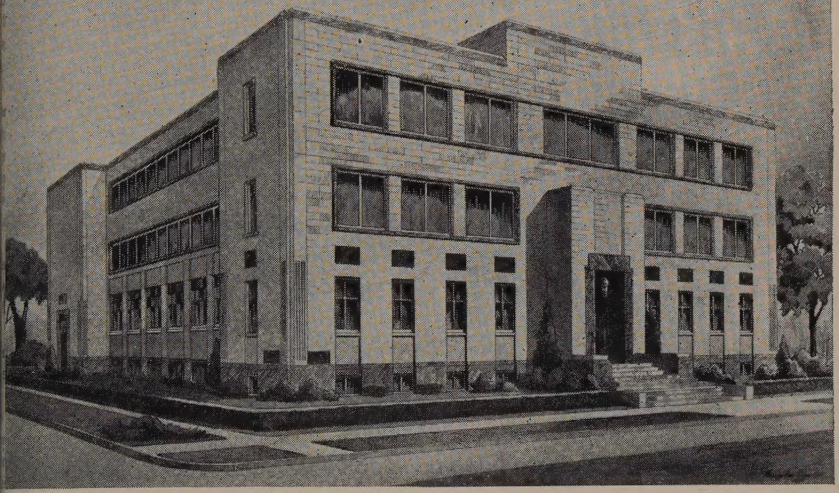
When a man judges himself or an person, he can hardly do so without prej The Jew looks over the record of the tian and the Christian looks over the r of the Jew, and each does so with the of defending his own position; and the defense is to find superiority in one's s position—which implies inferiority in the position. Prejudice works both ways.

Possibly the arrogance of many Chri has put non-Christians on the defensiv we approach others as though we were virtuous than they, we certainly can e to be rebuffed. The fact that a Chr wants to share Christ with others should be construed to mean that the Christian siders other people inferior. In the sig God there are no favorites. We are all creatures in need of redemption.

The Christian approach to non-Chri must be made on the basis of Jesus C If the non-Christian says to me, "Your sonal record and that of your fellow lievers is not the best," I reply: "Th precisely the reason for my need of a S I am not the way, the truth and the Christ is. I believe that God was in reconciling me to him who is able to re my life, give it full meaning, and offe the hope of eternal blessedness."

The issue between Jews and Chri cannot be settled by engaging in an e contest, with the God of the winner de the official Lord of all. It is a matt whether or not we accept Christ a supreme revelation of the true nature will of God.

Our Record in 1957



- A NEW BUILDING. The planning and bringing to completion in 1957 of our enlarged and modernized Home Office building has been an exciting project.
- INCREASE IN BUSINESS. A 32.7% increase in issued life insurance over the preceding year is encouraging evidence of the esteem in which our product and our service is held by policyowners in 22 states.
- INSURANCE IN FORCE. Lutherans now own over $435,000,000 of Lutheran Mutual life insurance. By the end of 1958, we will be near the half billion mark.
- ASSETS. Our assets now amount to $89,963,601, an increase of over $8,000,000 in the last twelve months.
- INCOME. Total for 1957 was $15,383,496, up from $13,868,953 in 1956.
- SURPLUS FUNDS. An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $6,983,355.

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